

L.Zh. Abzhaparova¹, L.N. Abdrazakova²

¹Doctor PhD, associate professor at the professional department of international relations (high courses), Kazakh Ablai Khan University of International Relations and World Languages, Almaty, Kazakhstan.

²Master of Human Sciences, professional department of international relations (high courses), Kazakh Ablai Khan University of International Relations and World Languages, Almaty, Kazakhstan.

CONCEPTUAL FRAMEWORK OF COSMOPOLITANISM IN THE CONTEXT OF WESTERN VIEW

Annotation

This article describes that cosmopolitanism reflects the nature of capital, striving towards where the best conditions are created for it and it is possible to obtain the greatest benefit. In the history of industrially developed countries, a complex interaction of cosmopolitanism with the idea of a nation-state is traced. The elements of cosmopolitanism were also present in communist ideology. It is in the context of cosmopolitanism that his basic thesis of building a classless and stateless society on a global scale can be interpreted. In the USSR, where during the first decade of Soviet power the expectation of a world revolution was replaced by the predominance of political principles in politics, the concept of cosmopolitanism acquired a persistently negative meaning and was perceived as a bourgeois ideology. After World War II, the state periodically campaigned to combat "rootless cosmopolitanism" and adultery in the face of Western scientific and cultural achievements. Furthermore, we can point out that a different interpretation of cosmopolitanism has led to frictions of various kinds. In essence, it should have been one of the most important factors in solving world problems. In this research work, special attention is paid to the notion of cosmopolitanism in the context of the current situation in the world. An important problem is the place of the human being in the world as a matter of philosophy or the place of the human being in the system of state politics as a matter of political science.

Key words: cosmopolitanism, national identity, crisis, citizenship, western view, globalization, ideology, world politics.

Абжапарова Л.Ж.¹, Абдразакова Л.Н.²

¹Доктор PhD, ассоциированный профессор профессиональной кафедры международных отношений (старшие курсы) Казахского университета международных отношений и мировых языков им. Абылай хана, Алматы, Казахстан.

²Магистр гуманитарных наук, профессиональная кафедра международных отношений (старшие курсы), Казахский университет международных отношений и мировых языков им. Абылай хана, Алматы, Казахстан.

КОНЦЕПТУАЛЬНЫЕ ОСНОВЫ КОСМОПОЛИТИЗМА В КОНТЕКСТЕ ЗАПАДНОГО ВЗГЛЯДА

Аннотация

В статье говорится, что космополитизм отражает природу капитала, стремление туда, где для него созданы лучшие условия и можно получить максимальную выгоду. В истории промышленно развитых стран прослеживается сложное взаимодействие космополитизма с идеей национального государства. Элементы космополитизма присутствовали и в коммунистической идеологии. Именно в контексте космополитизма можно интерпретировать его основной тезис о построении бесклассового и безгосударственного общества в глобальном масштабе. В СССР, где в течение первого десятилетия советской власти ожидание мировой революции сменилось преобладанием

политических принципов в политике, концепция космополитизма приобретала устойчиво негативный смысл и воспринималась как буржуазная идеология. После Второй мировой войны государство периодически проводило кампании по борьбе с «безродным космополитизмом» и прелюбодеянием перед лицом западных научных и культурных достижений. Более того, мы можем указать, что иное толкование космополитизма привело к разного рода трениям. По сути, это должно было стать одним из важнейших факторов в решении мировых проблем. В данной исследовательской работе особое внимание уделяется понятию космополитизма в контексте современной ситуации в мире. Важной проблемой является место человека в мире с точки зрения философии или место человека в системе государственной политики с точки зрения политологии.

Ключевые слова: космополитизм, национальная идентичность, кризис, гражданство, западный взгляд, глобализация, идеология, мировая политика.

Абжапарова Л.Ж.¹, Абдразакова Л.Н.²

¹Абылай хан атындағы Қазақ халықаралық қатынастар және әлем тілдері университетінің Кәсіби халықаралық қатынастар кафедрасының (жоғарғы курстар) PhD докторы, қауымдастырылған профессоры. Алматы, Қазақстан.

²Гуманитарлық ғылымдар магистрі, халықаралық қатынастар кәсіби кафедрасы (жоғарғы курстар), Қазақ халықаралық қатынастар және әлем тілдері университеті. Абылай хан, Алматы, Қазақстан.

БАТЫС КӨЗҚАРАСЫ КОНТЕКСТІНДЕГІ КОСМОПОЛИТИЗМНІҢ ТҰЖЫРЫМДАМАЛЫҚ НЕГІЗДЕРІ

Аңдатпа

Мақалада космополитизм капиталдың табиғатын, оған жақсы жағдай жасалған және максималды пайда алуға болатын жерге деген ұмтылысты көрсетеді. Индустриалды дамыған елдердің тарихында космополитизмнің ұлттық мемлекет идеясымен күрделі өзара әрекеттесуі байқалады. Космополитизм элементтері коммунистік идеологияда да болды. Космополитизм жағдайында оның жаһандық масштабта тапсыз және азаматтығы жоқ қоғам құру туралы негізгі тезисін түсіндіруге болады. Кеңес өкіметінің алғашқы онжылдығында әлемдік революцияның күтуі саясаттағы саяси принциптердің басым болуымен алмастырылған КСРО-да космополитизм тұжырымдамасы тұрақты теріс мағынаға ие болды және буржуазиялық идеология ретінде қабылданды. Екінші дүниежүзілік соғыстан кейін мемлекет батыстық ғылыми және мәдени жетістіктерге қарсы "туыссыз космополитизмге" және неке адалдығын бұзуға қарсы науқандар өткізді. Сонымен қатар, космополитизмнің басқа түсіндірмесі әртүрлі үйкелістерге әкелгенін атап өтуге болады. Шын мәнінде, бұл әлемдік проблемаларды шешудегі маңызды факторлардың бірі болуы керек еді. Бұл зерттеу жұмысында әлемдегі қазіргі жағдай тұрғысынан космополитизм тұжырымдамасына ерекше назар аударылады. Философия тұрғысынан адамның әлемдегі орны немесе саясаттану тұрғысынан мемлекеттік саясат жүйесіндегі адамның орны маңызды мәселе болып табылады.

Түйін сөздер: космополитизм, ұлттық бірегейлік, дағдарыс, азаматтық, батыстық көзқарас, жаһандану, идеология, әлемдік саясат.

Let us consider the different points of view on cosmopolitanism in the 21st century, what is really the position of cosmopolitanism, as the main weapon of freedom and equality of the human being.

The process of such "national regionalization" is associated, among other things, with the containment of globalization processes on many fronts. And although the achievements of globalization have largely been preserved at the societal level (tourism, exchanges, communication technologies, rapidly bridging distances), globalization is contracting politically, economically and institutionally. However, the borders are still alive in other public and social areas: visas, blocking of networks and social sites, a system of labor quotas for foreigners, an example. And the nationalistic sentiments that have gripped the Western world today, which modern analysts like to call populism, are also links in the same chain. There is a change of cosmopolitanism with its struggle for the world of a great international metropolis for nationalism with its defense against a foreign culture, incomprehensible and, at times, unacceptable. And this is happening in a world where the tourist-observer has been replaced by a refugee and an immigrant, who intends to transform their new country of residence.

The mention of the megalopolis is not a coincidence: in any remote place or, for example, in Crimea, which has been under political pressure and sanctions, globalization is felt less. In general, the denial of access to globalization, an attempt to disconnect from the big world, is in many ways the main content of today's Western sanctions. How successful this is, given the trend of a gradual and not always smooth transition of leadership in advancing globalization to Asia, is another question.

With the division of the world after the Ukraine crisis, the self-awareness of Russians has also increased, although the attitude of Russians towards events varies. Many representatives of the Russian-speaking population of other countries became the conductors of the Russian official position, for which they were suspected as a factor of possible instability and as agents of influence of the Kremlin. These Russian patriots in the "western foreign land" are feared today, and somewhere they are trying to limit them as much as possible, as, for example, in the Baltic countries [1]. Self-awareness and self-determination increased, even due to an external reaction: many did not think that they were Russians, that they were a threat to local regimes, but the political events of recent years dot the i's. And even indifferent or absolutely cosmopolitan Russians are evaluated precisely as representatives of Russia and the Kremlin.

In fact, any Russian abroad is to some extent an "agent of influence" and a "soft power," a representative of Russian culture, whether he realizes it or not, whether or not he has a clear civic position.

According to another opinion of M. Ayaz Naseem, professor at the University of New Brunswick and Emery J. Hyslop-Margison, professor at Concordia University, they are mentioned in their article (which is based on Martha Nussbaum's version of cosmopolitanism) that "during the present period of rapid economic globalization and widespread international conflict, there are obvious and compelling reasons to improve understanding and cooperation between people of different cultures and regions of the world. The promise of creating a cosmopolitan or global citizen, then, in an effort to reduce or eliminate conflict between cultures and nations understandably attracts many people. Unsurprisingly, not everyone is completely convinced that cosmopolitanism offers an adequate or viable solution to the problem of global conflict. Initial publication of the seminal article Nussbaum's on cosmopolitanism in the Boston review elicited a series of passionate responses that included a wide range of criticism against the charge. The original article was published alongside some twenty-nine different reviews, while a later anthology was accompanied by sixteen responses. The numerous responses to Nussbaum's version of cosmopolitanism include philosophical criticisms, class analysis, and some critics who simply condemn her for proposing a stateless world society or even a world state devoid of her patriotic predilections. Other critics have even described her cosmopolitanism as unimaginative "[3].

These professors hold the position that cosmopolitanism is not an adequate way to resolve international conflicts. Also, that Nussbaum's theory does not make sense, the theory is based on the views of ancient philosophers. It is not possible to build a world state with a society that does not have a specific citizenship. The existence of a classless society as a whole is also impossible. They also took into account the views of critics that cosmopolitanism is messy. It means that cosmopolitanism is the ancient philosophers' misconception of a unified world culture without conflict between nations. But under the conditions of globalization this process is impossible, professors believe, because the difficulties in the world system are too voluminous and cosmopolitanism will not be able to cope with world problems, especially in resolving conflicts between people.

Personally, we did not see the collapse of the Soviet Union, but I witnessed its consequences with my own eyes, from the oppression of Russians abroad to the continued fragmentation of the post-Soviet space, which resulted, among other things, in armed conflicts. And with these echoes we will have to live more than a year and more than a decade.

Even the very name of "post-Soviet space" speaks of fragmentation, life "after", that a new unified community has not been formed in the place of the past of the USSR and, in principle, will never be formed with the participation of all states. -republics in their old territorial borders, which is connected with many internal conflicts. It was replaced by scattered education and organization, partially overlapping in their goals and functions, the most striking and successful example of which is the Eurasian Economic Union. Even the CIS is inherently an inertial structure that does not have the potential to "collect stones".

This political remnant in the form of old unreformed institutions and unrealized initiatives also affects the self-perception of Russians, their extremely motley and diverse perception of Russia, the unknown USSR, the Russian diaspora. At the same time, the aforementioned residue does not allow states, in particular Russia, to develop a complex, multi-dimensional and, most importantly, modern approach to their compatriots around the world. But before solving it, you must accept and understand the Russians abroad, "global" and "non-global". And, in turn, not to disassociate from them as traitors or an alien element, which is not uncommon in the case of cold bureaucratic calculations.

I. Burumas believes that the shame occurred due to a misunderstanding of cosmopolitanism. Give an example that the term was used in the Soviet Union for Jews as a definition of people. In this context, the dissatisfaction of the Soviet authorities with Jewish scholars is noted, considering them a threat to the state. Furthermore, the author believes that the term was used long before the Soviet Union, that is, at the time of German fascism. Fascists also used this term for Jews and other ethnic and religious minorities, which could undermine stability in the country and damage people's way of life in the 20th century period.

According to Gianpiero Petriglieri, associate professor of organizational behavior at INSEAD, where he directs the Management Acceleration Program, it is mentioned in his article that "the animosity between locals and cosmopolitans is nothing new. It has shaped Western civilization from Ancient Greece to In Merton's time, however, the locals and the cosmopolitans were still strange bedfellows. Now, it seems, they have separated, amplifying their differences and becoming locals in different tribes, one nationalist and one globalist. The cosmopolitans have built their own tribe. A tribe of people unfit for tribalism. An inclusive and dispersed tribe, if such a thing exists, connected by unlimited international data plans and cheap airfare. But a tribe anyway. We appropriate of the big cities and we established tolerant enclaves such as coffee shops, universities and, above all, multinational corporations They allow us to earn a living while we move. If we want to defend ourselves from the globalization of ultranationalism, the time has come to defend cosmopolitanism, taking its open-minded attitude out of its elitist parody and putting it to work to moderate nationalism and humanize globalization "[5].

The author considers that the disagreement between the local population and the cosmopolitans has always been. Because of this, disagreements appeared with the strengthening of Western culture, and it used to live in harmony. Particular attention is paid to cosmopolitans as the only society that considers a certain tribe alienated from others. G.Petriglieri also mentions that there are places of multicultural importance and it is necessary to face the difficulties that globalization brings, it means that cosmopolitanism is the only way to solve problems in the globalization process.

In conclusion, we can say that cosmopolitanism is a very complicated concept. The main problem with this concept is the misunderstanding of the essence of cosmopolitanism. Each one understands in his own way, hence the contradictions in terms of cosmopolitanism are good or bad.

In analyzing this concept, we can say that the authors adhere to the argument that cosmopolitanism is a Western concept and indicate that it is precisely Westerners who are truly cosmopolitans. We do not agree with this point of view because again it is the imposition of western values and culture in general. Because if you look again at the notion of cosmopolitanism, the key expression is a global citizen, but not a Western citizen. In this case, I do not agree with Ross Douthat, author pointed out that globalization and cosmopolitanism are interrelated. These two definitions are completely different concepts and processes. As we know, globalization aims at economic integration,

in this case again the domain is the western countries. And of course, in the context of globalization, damage is inflicted on the culture of many countries, by the complete domination of Western culture.

In this case, we agree with the opinion of the last author Gianpiero Petriglieri that cosmopolitanism is a solution to the problems associated with globalization, but that they cannot interact with each other in any way. This position is controversial for the position of M. Ayaz Naseem and Emery J. Hyslop-Margison, who considered that cosmopolitanism has never been the most adequate way to solve the problems of globalization. We also disagree with the words of Brett Neilsons, who thinks that cosmopolitanism is a political project, in this sense we support the position that cosmopolitanism is first part of philosophical science. As we can tell, the big problem is the misunderstanding of this concept, in this case I. Burumas explained this factor accordingly with a relevant example.

As we mentioned earlier that the problem lies in the lack of understanding of the essence of cosmopolitanism, since they are interpreted differently in different sources, in the introduction we indicated two concepts of cosmopolitanism and they are opposite to each other. In this sense, we do not agree with the second definition, where the cosmopolitan is not seen as a patriot. Ideological supporters of cosmopolitanism often build their system of views not on the principle of recognition of planetary unity, nor on the consciousness of themselves as citizens of planet Earth, but mainly on the denial of their own national-state identity. Curiously interpreted universal human interests, sometimes correlated or identified with the policies of specific states of the world, are opposed to the state interests of their own country. At the heart of cosmopolitanism may be not so much a lack of patriotism, a disregard for national values, or a reluctance to follow tradition, but a desire to avoid political and political constraints, for example, freely choosing the country of residence. Although such cosmopolitanism, preserves the ideology of world citizenship and is characterized by a lack of special attachment to the homeland, it nevertheless differs significantly from the negativist, cosmopolitanism is criticized for promoting indifference towards national traditions, neglecting national culture. Supporters of patriotism do not agree with the view of supporters of cosmopolitanism that in modern conditions the concept of homeland is meaningless.

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